

# The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, Publishing Agent.

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## THE ANTI-SLAVERY BUGLE,

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23—We occasionally send numbers to those who are not members, and who are believed to be interested in the dissemination of anti-slavery truths, and who will be gratified to receive them, or use their influence to extend its circulation among their friends.

All communications intended for insertion, to be addressed to Steven R. Robinson, Editor. All others to Ann Pearson, Publishing Agent.

J. ROBINSON, Printer.

## ANTI-SLAVERY BUGLE.

### A QUESTION ANSWERED.

The following articles from the Wednesdays answer the question asked in their outset. There are yet persons in our midst who are so ignorant or so perverse as to deny that the Methodist church is implicated in slaveholding. They continue to affirm that the church was divided because the church north was opposed to slavery, and that by that division she is relieved from all guilt and responsibility concerning this question.

"What is the position of the M. E. Church north on Slavery?" This inquiry is puzzling the Republican or his correspondents somewhat, and we speak "by the book" for their information. Will you quote?

In 1844, when the southerners threatened to withdraw, the General Conference of the M. E. Church, at the suggestion of Bishop Hodge, appointed a prayer meeting to prevent it possible the separation. The editor was at that meeting, and heard the professed abolitionists of the North and the slaveholders of the South pray against the separation.

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### THE METHODIST SLAVE CASE.

Some notice has been taken, quite extenuatingly, by the religious press, of a case of slave selling by a member of the Methodist Episcopal Church in Virginia. Not the "Church South," but the veritable as much opposed-to-slavery-as-any-little-church-of-which Bro. Bassett, and Bro. Wise, and Bro. Watson are members.

The last Western Christian Advocate contains a report of the case by the Presiding Elder of the District, H. Z. Adams. He says:

"The following is the notice presented to the author in behalf of the Church:

"BROTHER JOHN A. DILLON.—You are hereby charged with a violation of one of our General Rules, by selling a colored woman and child.

J. W. Slosson,

December 9, 1852.

"On the day following this notice, a Committee, consisting of five brethren, namely—J. C. McCoy, J. R. Stone, Smith Crane, J. J. Brown, and Peter Barrick, met in the Methodist Episcopal Church, in Kingwood, before whom the accused appeared, and frankly confessed the selling of said woman and child, and gave the reasons in detail for so doing. The Committee then had the matter under careful consideration, and brought in a verdict of guilty; but from the many extenuating circumstances connected with the case—which are difficult, if practicable, to give to the public, and perhaps, more difficult for them to understand satisfactorily—were of opinion that expulsion from the Church would be punishment unnecessarily severe; and, therefore, they suspended him for a definite length of time. Such are, briefly, the facts in this case, as the record shows.

"Whatever may be said of the disposition of this case, of one thing I am fully satisfied, and that is, the brethren who composed the Committee are genuine in their love of Methodism, and its moral integrity, which both know and love. Methodists are men and discipline, and, as has been justly said, 'the best of the best persons to do what they suppose constitutes wrong.' If they have erred in the case, they have erred on the side of mercy, and 'blessed are the merciful, for they shall obtain mercy.' Since no disrespect is intended toward any of the individuals named in this transaction, I may be allowed, in conclusion, to say, that, without being in possession of all the facts, it is to be regretted that Brother Dillon should find called upon to give a one-sided view of a subject involving such a fearful amount of importance.

"Yours in Christian love,

H. Z. ADAMS.

"Morgantown, Va., July 20, 1853.

This is the statement of one who knows. Now, what are the facts? First: John A. Dillon sold a woman and child. Second: J. W. Snodgrass, the Pastor of Kingwood Circuit, cited him to trial. Third: The Committee found him guilty of violating the General Rules. Fourth: They deemed the circumstances so extenuating that he was not expelled for a time; that's all!

The Presiding Elder thought wisely in assuming that these circumstances made it difficult to understand the case. We have his testimony to the integrity and intelligence of these "gentlemen." They "both know and love Methodist doctrines and Discipline." No doubt of it—just better than they know and love God and the Bible, or understand the scope and force of the Golden Rule. Their showing a manhood fit to be in their communion, without renouncing and rejecting all that. We know that is Methodist doctrine and Discipline. But we cannot always prove it by a Presiding Elder's testimony.

The W. C. Advocate editorially voices further for these folks, or their fathers, it may be. And also in testimony of the fact that what has been done in this case is all that can be done by the Discipline as it is, or to be. Hear the Editor:

"We do not sit in judgement on the brethren in Kingwood, as they appear to have acted as conscientious men. We never knew more devoted Christians than those of Kingwood when we labored among them twenty years ago. We refer our readers to the article of Bro. Adams. Surely, if even others might have decided differently, there is much to be said in favor of the brethren who acted, and the Church of which they are members. The Methodist Episcopal Church has been laboring among the slaves for eighty years, with great success."

We are persuaded that the present course of procedure, and the present rules of Discipline, have done the very best in reference to slavery in Western Virginia that can be done. The past, let the people say what they please, proves to us that the Church, as a whole, has done right in this matter and though, by a change, she would certainly do more, we have no hope of anything better being done than the exercise of our Discipline as it is.

And the proposal to change it we believe is all moonshine; and were it tried it would end in a useless, impractical course, for one that is Scriptural, and efficient, and greatly owned of God. And when God has so signalized it were folly to change."

And so they wrap it up. Gentlemen distinguished, by intelligence, moral integrity, devoted spirit, retain slaveholders in church communion, and are vindicated by the Presiding Elder and the Christian Editor. The latter even goes back of it to vindicate the Discipline that allows such mercy to slavery, and declares that it is all right. May the Lord rebuke them!

### UNITED STATES CONSTITUTION AND SLAVERY.

#### A QUESTION ANSWERED.

We published a few weeks since some strictures on what we understood to be the opinions of the Indiana Free Democrats on constitutional obligations to slavery. Partly in reply to us, the editor has the following. He frankly admits the correctness of the non-voter's position viz.—"If the constitution is proslavery there is an end of all honest citizenship."

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